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Christianity in Japan

By

THE REV. BISHOP
MERRIMAN C. HARRIS, D. D.

CINCINNATI: JENNINGS AND GRAHAM
NEW YORK: EATON AND MAINS

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INTRODUCTION

A hand-book summarized is all that is attempted in this little venture. Japan and her people are so well known to the average reader, that this part of the booklet is very much abridged.

It is hoped that those who are too busy to read larger volumes and more adequate accounts of this perennially interesting land, may find some profit in perusing this brief story of Christian effort within its borders.

May all who take the trouble to glance at its contents offer a prayer that Japan—the land of many hopes—may speedily receive Jesus as Savior and Lord, and under His leadership more fully manifest that righteousness which "exalteth a nation!"

M. C. HARRIS.

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Christianity In Japan

CHAPTER I.

The Country.

Geography.

Japan is a collective title for all the territory exclusive of Formosa and Saghalien. These islands which compose the Empire are situated between 21°-48′ and 50°-36′ north latitude, and 119°-20′ and 156°-32′ E. longtitude. The total area is 27,061.93 square ri, or 161,000 square miles, or a little larger than the State of California.

Mountains and Volcanoes.

All the islands are of volcanic origin and very mountainous. Two great chains of mountains—one from Saghalien, and one from China via Formosa—meeting in Central Japan, have produced great upheavals

known as the "Japanese Alps." Many of these peaks are well-known, such as Fuji, Asama, etc. There are over 200 volcanoes, fifty of which are active most of the time. One of these—Aso in Kiushiu—has a crater fifteen miles from north to south and ten miles in width. This is perhaps the largest crater in the world, and is active.

One compensation for these volcanoes is the large number of hot, medicinal springs. There are at least one hundred of these of high curative qualities and very extensively used by the people, who for ages past have highly valued their medicinal qualities.

There are many lakes, some of which are very large and extremely beautiful; notably, Biwa, Hakone, and Chuzenji. The great "Inland Sea," world-renowned, contains 1,325 square miles. It communicates with the outer sea by four straits, very narrow, making it secure against hostile invasion.

The coast is well indented, and there are many harbors on the east coast. The proportion of coast line to surface area is as 1 to 3. The total coast line is 14,912 miles.

Earthquakes are of very frequent occurrence and are felt in all parts of the country.

For the period of thirteen years ending 1897 there were 17,750 recorded earthquakes, the average being three and one-half daily. When seismic disturbances are scarce there is danger of a destructive one. More disastrous to life and property are the great typhoons which occur from June to October. In 1902, for example, the losses were as follows: Human lives, 3,639; ships, 3,244; buildings, 695,000; bridges, 13,685; total damage, $15,000,000.

The habitual aspect of nature is peaceful, genial, and friendly, but rudely interrupted at times and startlingly destructive.

Flora and Fauna.

Naturally Japan stands first among all countries for variety of scenery, climate, and indigenous products. In this land, the botanists teach us, there is a richer variety of trees, plants, and flowers than in any other known land. The copious rainfall, variety of climate, and diversified surface account for Japan's superiority in this regard. The cedar, maple, oak, lacquer, camphor, camellia, plum, peach, cherry, and bamboo exist in abundance.

Fish and all marine life is abundant and varied, furnishing in part subsistence to many millions of people. Birds are numerous, and some of them sweet singers, as the "uguisu," called the Japanese nightingale. The badger, monkey, bear, deer, fox, hare, cat, chicken, dog, horse, rat, and weasel are numerous. Sheep and goats can not live in the country, the grasses being coarse and destructive to them.

The soil of the country is not rich, save in some places, yet is so highly cultivated that, though only two-fifths are under cultivation, the great population is well supported. Japanese farmers are unsurpassed in their skill and general intelligence. Until lately the people lived largely on vegetables, cereals, and fish; but at present the consumption of meat has greatly increased, so that it will, in a short time, be necessary for Japan to obtain supplies of food from other countries. The change from an agricultural to an industrial condition, rapidly taking place, also threatens to reduce the food supply.

The Empire being insular and at a safe distance from the main continents is easily

defended, and therefore fortunate in its position. In all past history only one attempt was made to invade Japan—that was by Genghis Khan in the twelfth century. It was attended with the entire destruction of his fleet and army.

CHAPTER II.

The People of Japan.

The origin of the Japanese people is still a moot question. The so-called aborigines are known as the *Ainos; but research shows that they themselves were immigrants. In pre-historic Japan these earlier inhabitants of Japan seem to have spread nearly all over the Empire, but in modern times their number is limited to about 10,000. They live in the extreme north of the Island of Hokkaido and the southern part of Saghalien.

Japan was peopled from the mainland and through the peninsula of Korea, and this stream of immigration was composed of Koreans, Chinese, Mongolians, and Manchus, which races bear, in general, common characteristics. Through Korea they crossed the straits into Southwestern Japan

*The popular term is "Aino," the correct name being "Ainu."

and spread over the main islands of Nippon, gradually driving out the Ainos to the north and overcoming them. In this their history is very much like that of the white races in the United States, pushing back the Indian tribes and possessing their lands.

Also streams of immigration came into the southernmost island of Japan, Kiushu. This element was largely Malay. These races, entering Japan in pre-historic times, have become fused together, and now constitute perhaps the most homogeneous race-family to be found in the world. There are observable among the Japanese various race types, and yet their main characteristics have become one. Nature has conquered and fixed her stamp forever upon all of these various peoples and molded them into one. Visiting Japan and looking upon the people and studying them, one is impressed with the fact that they partake of the characteristics of the country, of the soil, and of its air—everything. They are essentially one with nature. The physical characteristics of the Japanese, Koreans, and Chinese very closely resemble each other; so that, when dressed alike, it is almost impossible

to distinguish their nationality. The dark races of North America, Central and South America, doubtless belong to the same general family as the Japanese and Chinese. It is not easy to offer direct proof in history; but there can be no doubt that the races of North and South America came over from China and Japan, some carried directly across in junks, others coasting along the Kurile Islands and Alaska, and, finally reaching the mainland, gradually spread over the continent. The resemblance of the Indians of North America and Mexico to the Japanese and Chinese, if dressed in "foreign" or American life, is so marked as to lead the natives to address them in the Indian tongue.

While the Japanese, the Koreans, and the Chinese, these three races, are externally so marked in their resemblance as to be practically one people, yet in their nervous organization, and also their mental characteristics, there are very marked differences. The Japanese is peculiar in his organization. He is highly nervous and is very quick in movement; the race is said to be the quickest of known peoples in their mental and

physical movements and operations. The Chinaman or the Korean resembles more the phlegmatic Englishman or German, while the Japanese may be compared to the vivacious and demonstrative Frenchman.

As to the mental powers of the peoples, while they differ very much, yet perhaps, all in all, they are of about the same rank. The Japanese are regarded as an imitative people. Indeed, this character of imitativeness has been attributed to the inhabitants of Eastern Asia, and the possession of original power has been denied; but this is contrary to the facts of history. The Chinese in their civilization are unique and original. Their literature and art are original, as well as their inventions. The Koreans in past history have distinguished themselves in letters and also in art. Japan, while deriving her civilization from Korea and China, and receiving also much from India through China and Korea, yet has exhibited remarkable inherent power, has taken these elements of civilization, and has put upon them her own stamp. In the assimilation of Western civilization, the Japanese have also demonstrated the pos-

session of a high degree of primitive force of mind. They have not only made Western civilization their own, but, taking these new materials, they have made use of them in a distinctly original way. For instance, in the war with Russia, Japan, while availing herself of all the advantages of military science as developed in the West, made her own contributions—the army rifle and the Shimosa powder—two of her notable inventions that bear the stamp of originality. One reason why these peoples—the Japanese and the Far Eastern people—are regarded simply as imitative, is because for many hundreds of years they have appeared to be stationary, no very notable new forces in art or literature, or in philosophy, having appeared. It is true that they had become conventional and slaves to prescribed forms; but manifestly, not because of the inherent lack of primal force.

The people, speaking of them as a race, appear to us to be very small. They are called "the little brown people." But this is more in appearance than in fact. The Japanese, as respects their torso, and the *length, size* and weight of the body, are but

little smaller than the European races. The great difference appears in the length of the leg. From old, the Japanese have been a little shorter in stature than the Korean and the Chinaman. This is owing to their habit of sitting on their feet and cramping the legs. The new generation growing up is taller than the preceding one, because the children all attend school, occupy seats or forms, and conform more to our customs.

The Japanese are also a healthy race. You will find that within the last generation there has been a marked improvement brought about in the health and vigor of the people. This is owing, in part, to improvement in food; that is, the use of a greater variety of food, especially the eating of more meat, but more especially is due to the improved sanitary conditions. The Japanese were always an innately clean people, but being ignorant under the old régime of sanitary science, they suffered a great deal thereby. For example, while smallpox was nearly always prevalent, and every Japanese expected to have smallpox, as it was unavoidable, yet it has been now largely stamped out or brought under con-

trol. The scientific application of up-to-date sanitary laws to the whole population has produced a marked improvement in health and physical vigor, and has raised the average of life many years. Physically and mentally they are a youthful race. There are no evidences of their being outworn and effete.

Language.

The spoken language of the Japanese is also original. The only language that bears a close resemblance to it is the Korean. These two, in structure, are very much alike. To the Western student of the language, the chief difficulty arises from the structure. The accent, while not easy, yet can be mastered; but the construction of sentences is so difficult and complicated that very few Western people over thirty years of age can ever hope to acquire it so as to use it effectively. The written language is very different from the spoken. Over a thousand years ago the Chinese language and literature were introduced in a body into Japan, and during all this time they have made use of what is known as

the Chinese character, or ideograph. The Japanese also, at an early day after the introduction of Chinese literature, originated a syllabary of their own, in which there are forty-four characters, and with these, and by means of accents, they can express seventy-two distinct phonetic sounds. These syllables are represented by little simplified Chinese characters, known as "*kana.*" The "kana" writing is familiar to nearly all the people. All their poetry is written in this same "kana," making no use of the Chinese ideograph; but all their other literature is expressed by the Chinese written characters. In order to read the newspapers and ordinary books, it is necessary to be familiar with at least three thousand of the most familiar characters. It requires a great deal of labor to thoroughly memorize and possess these, but once acquired, they are not easily forgotten; and though this is a very difficult work, as compared with learning our alphabet, yet when we compare it with our arbitrary method of spelling, the difference is not so great in the amount of labor involved. Since the introduction of Western ideas,

the language has undergone a very great change. We may say it has been Westernized, and practically a new language created. The old language was the exponent of the old Oriental civilization, but it was almost useless as an instrument for teaching modern science and all that is characteristic of our civilization. New words and new terms have been created to express the thoughts and ideas of the present time; and yet Japan has been compelled to make a very large use of the English language, also of German and French; and we may say the English language has, in a sense, been adopted by the nation. It is being taught now extensively in the schools, and utilized more and more, especially in the world of business and commerce, as well as in the world of science. Japan, of course, will never give up her own tongue. Her literature, and her history in the past, are imbedded and enshrined in that language and must be preserved. Many attempts have been made by the people to get rid of the Chinese character, and substitute for it the simple Roman alphabet; but in doing so, seemingly

insuperable obstacles have been encountered. Some day this reform will be brought about, but at present the tendency is all in the direction of the larger use of the Chinese ideograph, and, perhaps, the nation will use it more extensively in the future than in the past. It is to be remembered that at least five hundred million people, Japanese, Chinese, and Koreans, make use of the same letters. The characters of course have the same meaning, only they are arranged in sentences in a different manner, according to the laws of syntax of the respective languages.

CHAPTER III.

The Religions of Japan.

Shinto, or "Way of the Gods," is the primitive religion of Japan. This is a pure system of nature worship. All the objects of nature, great and small, are deified and worshiped. Shinto is characterized by great simplicity. The temples are built of wood; they are perfectly free from any varnish or paint, and the characteristic symbol of the temple is the metal mirror and pendant strips of white rice-paper. As a religion, Shinto is peculiar in this—that it is without an ethical code. The teachers give this reason: "The Japanese people are descendants of pure men; they are born into the world with good hearts, and all that is required of Japanese is to imitate the virtues of their ancestors; written codes of morals may be necessary for other peoples, but Japan can well dispense with *them.*" *Shinto* largely consists in reveren-

tial feeling for ancestors. To the Japanese mind the dead are all alive; they exist; there is a spirit world. The Japanese know the body dies, of course, but they believe in the immortality of souls; at least, it is the popular conception that all the Japanese from the beginning until now are still alive, and that they are all one people. The dead are still living in Japan in their spiritual state and a part of the people. Shinto at the present is not looked upon by many as a religion proper, but it is more of a state ceremony; and, in a way, they believe that a man may be a Shintoist, and, in this, not conflict with Christianity or Buddhism.

In the sixth century, A. D., Buddhism entered Japan from Korea. The Korean Buddhist teachers were received by the court, and were listened to with favor. The speedy introduction of Buddhism into Japan and its adoption by the people are largely explained by this fact—that at the beginning it had the approval of the court, and the first converts of Buddhism were among the noble families. Buddhism adapted its teachings to the Japanese mind, recognized the Shinto gods, and included them in the list.

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of Buddhas that should be worshiped. In contrast with Shinto, Buddhism was a much more highly developed religion. It had a code of morals, its ethics being of a high order, and also its ritual, being very warm and rich in color, appealed to the imagination of the people. Again, the humanity of Buddhism, asserting the sacredness of life and the universal sympathy with suffering, strongly appealed to the people. In every way, Buddhism, as a religion, was so far in advance of Shinto that on its entrance it was only a question of time when the people would gladly accept it, especially as Buddhism made no attacks on the Shinto faith, but practically entered into a union with it; so to this day in Japan the people are both Shinto and Buddhist. They will pass from a Buddhist into a Shinto temple and worship; and, to their mind, there is no antagonism. For a thousand years, at least, Buddhism has been the religion of the Japanese people, and it has had a very great effect upon all classes. To speak of this very directly and simply, its influence appears in the way of making *the* Japanese gentle and sensitive to suffer-

ing, sympathetic, kind, unselfish, and patient. Buddhism entering into the life of the Japanese people has what we may call the passive virtues, as Buddhism, especially in comparison with Christianity, is a passive religion. It teaches people to accept their lot in life with resignation, to bear all its ills patiently, believing that the organized existence of the world itself comes out of evil, and that salvation must be attained in another life through perfect delivery from the body and from the rule of all the passions and appetites.

To sum it all up, while the masses of the people in Japan are Buddhists to-day, yet this does not render them antagonistic to Christianity. Buddhism also has undergone a change in recent years with the introduction of Western civilization; owing to this and the Christian faith the Buddhist faith has undergone a revival. Many reforms have taken place in the Buddhist world. The Buddhists have opened colleges and universities, and, adapting themselves to the new order and new condition of things, have sent a great number of their picked young men to Great Britain and

Europe, also to India, for the study of religion. These men have returned to Japan and have introduced many changes. They are very progressive, and, what is more, the new Buddhism of Japan—the revived and reformed Buddhism—has practically adopted all of the modern methods of Christianity used in the propagation of the Christian faith. For instance, orphanages, hospitals, schools, etc., conducted in a modern way; something entirely new in the history of this faith. The effect of the revived Buddhism is to bring Buddhism and Christianity nearer together, and it is a matter of great rejoicing, now, that there is a good understanding and friendly relations existing between the Buddhist and Christian faiths; and while each one conducts its operations separately, yet there is very little antagonism.

Now a word as to Confucianism. With the introduction of Chinese literature and Chinese civilization into Japan, of course Confucianism came. The doctrine of Confucius never became very well known and familiar to the masses of the people. The educated classes accepted the teachings of

the Master and Mencius with a great deal of enthusiasm, and for over a thousand years these teachings have obtained, and ruled thought in the educated world. The teachings of Confucius were the basis of legal ethics in old Japan; but since the new order in 1868, marking the political revolution and the ascension to the throne of the present Emperor, the doctrine of Confucianism has constantly waned; and, while the old cult and teachings have entered into the permanent possession of the Japanese people, yet all the Confucian schools and characteristic teachings have passed away, and so have ceased to dominate their minds. Attempts have been made to revive Confucianism, but without avail, and there seems to be no likelihood in the coming days of its revival. Of course the Japanese will study and make a certain use of it, but it will not, in all probability, occupy a commanding place.

"Beshido," or the "Way of the Knight," had for its principles the Confucian teaching. The fundamental truths which it contains will survive and bear good fruit.

CHAPTER IV.

Christianity of the Sixteenth Century.

Francis Xavier was the first Christian apostle to Japan. He arrived in Southern Japan in the year 1549, and, by the assistance of a Japanese interpreter who accompanied him, was able to begin preaching almost directly to the people. Parts of the Gospels were put into the spoken language. These were read before the people very impressively, with the result that converts were obtained at the very beginning. He gradually made his way north as far as Kyoto, the old capital of the Empire. In due time he was reinforced by missionaries, who, following his example, took up very earnestly the work of propagating the faith. The people in most places gave them warm welcome, and listened with the deepest interest to the story of Christianity. Here and there opposition was aroused by the attacks of Xavier and his missionaries on Buddhism.

But the missions prospered and the converts multiplied, until in a comparatively short time they numbered hundreds of thousands, and among them were many Daimios, leaders among the people. All went well until the doubts of the Japanese government were aroused by information which they obtained from the Vatican, that these priests were seeking the conquest of Japan, and that the Pope at Rome claimed rule over the whole world as the Vicar of Christ; hence if Japan should become Christianized the Emperor of Japan would be subordinate to the Pope. The result of all this was that Christianity was sternly forbidden, the priests were banished from Japan, and the Christians were required to abjure their faith on pain of death.

This persecution, beginning in the sixteenth century, lasted for over two hundred and fifty years, and did not cease until the year 1872. At this time representations were made to the Japanese government by the British and American ministers concerning the persecution of Christians, and the edicts against Christianity. As a result of these representations, the old edicts which

had been posted in public places, strictly forbidding the Japanese to have anything to do with Christianity on pain of death, were removed, and this really ended the era of persecution—the longest recorded in history.

The Japanese authorities were greatly surprised to find that there were some 10,000 descendants of the old Christians still in existence. These were living in South Japan, on certain islands, in great poverty, and had been subjected to many hardships. However, the Japanese government granted them their entire liberty, and they were freed from all disabilities.

Already at this time the French priests had arrived in Japan and opened missions in several places. Thus, through the French missionaries, communication was opened with these old survivors of the Catholic Christians. At first the priests were received with distrust, because the Carmelite and Augustine fathers had worn a different dress, their clothing consisting of yellow or white garments, while the French priests wore the black cassocks. However, in time *their* suspicions and doubts were removed;

these Catholic Christians were received and recognized as such, and organized into parishes, and in their behalf two cathedrals have been built in the city of Nagasaki, which is the center of the Catholic population of the Empire. Perhaps the persistence through nine generations of the faith, handed down from father to son, from family to family, is one of the most remarkable occurrences in the annals of the Christian faith. Apparently, every cross, every symbol of the Catholic Christian faith had been destroyed. Here and there, however, a few crosses that had been hidden away were preserved. The banished fathers, before their departure from the country, left some prayers of absolution and directions for the guidance of the Christians, and these were remembered and followed most loyally. Again and again these Christians were compelled in public to perform the ceremony of trampling upon the cross and denying their faith; but afterward the family would come together, recite the prayer of absolution, and continue the practice of their religion as they conceived it. These Catholic Christians were all of

the peasant class, and their notions v somewhat crude; yet they had the true f of Christians, and were beautiful in t spirit, pure in their conduct. They cor tute the real foundation of the Rot Catholic Church, and from the ranks their descendants there are now m priests and sisters being trained in schools.

CHAPTER V.

Present Day Christianity in Japan.

In the year 1855 non-Catholic Christianity entered Japan for the first time. Its representatives were J. C. Hepburn, M. D., and wife, Dr. Simmons and wife, the Reverend G. F. Verbeck and wife, and the Reverend S. R. Brown and wife, all of the German Reformed and Presbyterian Churches of America; and the Reverend C. M. Williams, of the American Protestant Episcopal Church. Some years after they were joined by Reverend James Ballagh and wife. Though these missionaries were entitled to residence at the open ports for foreigners, yet they were not permitted to preach the Gospel publicly until the year 1872. [The old edicts against the Christian faith stood, and it was in that year, by the representation of the ambassadors of foreign governments, that the Japanese government consented to the removal of

these edicts against Christianity; though no formal permission was given to the missionaries to propagate their faith, yet it was understood that they were at liberty to do so.] Thus it was in the year 1872, in Yokohama, Japan, that the first Christian converts were baptized. These consisted of about a dozen young men, all of the student class, who had come to Yokohama to study English and Western civilization at the hands of the missionaries. One or two men had been baptized by Dr. Verbeck in Nagasaki some years before this, but this was really something of a secret baptism, so that the baptism in public of this class of young men in Yokohama in 1872 definitely marked the opening of Christian work in the Empire. Up to this time the entire force of Protestant missionaries in the Empire was very small, indeed; but, it being understood that Japan was now open, all the great English and American leading evangelical Churches founded missions in the Empire. At this time the feeling of the Japanese towards Christianity was one of great fear and *distrust.* In many parts of the interior

it was therefore impossible to do any public work. But after the expiration of perhaps ten years the old prejudices largely disappeared, and there was a very great interest among all, and especially among the middle classes, in the subject of Christianity. At this time the missionaries had familiarized themselves with the language, the New Testament had been translated into the Japanese tongue, some classes had been opened for the training of young men and women, and henceforth the new religion made rapid strides.

The history of the introduction of Protestant Christianity into Japan is a very remarkable one, but space can be given only to the results of one generation of Christian propagandism in the Empire. The baptized Protestant Christians of Japan to-day number about 60,000. The chief Churches are, first, the Presbyterian Church, known as the Church of Christ of Japan; the Congregational Church; the Methodist Episcopal and Baptist Churches. The Protestant Episcopal Church and Church of England constitute one Church in Japan, known as the Holy Catholic Church.

These five Churches embrace nearly all of the Protestant Christians. Now practically all of these Churches have become national; that is, they are independent national organizations ecclesiastically, separate from the Mother Churches, though in every case the Mother Churches co-operate with the respective bodies in Japan, and will continue to do so until they become strong enough to care for themselves. In the meantime Christian institutions, colleges, seminaries, and schools of the middle and even college grade, have been established for young men and young women, and the Christian education of these classes has been the most efficient means in Christianizing the people.

As a mission field, Japan is different from all other fields in this: Her educated classes, especially the students, are the most accessible to Christian influences, and nearly all of the leaders in the new Church of Christ were converted in the mission-schools and trained there. All Churches having missionaries which ignore education in schools as a field for service, will *have comparatively* failed in their work.

Christian schools occupy in the Empire a very satisfactory position. The advantages of these schools being recognized, their students suffer no disability whatever as compared with the students in government schools, and they are very popular. All of them are quite full, and every opening term large numbers are necessarily refused admittance.

As respects the position of the Christian Church in Japan, it is, comparatively, very influential, containing, as it does, so many cultured men and women, educated at home and abroad, and of good social position in the various callings; and the Christians are, in many instances, very prominent and occupy leading positions. In former years there were many bars to the advancement of Christians in civil life, but these have practically disappeared, and in some departments a man known to be a Christian will be entitled to special confidence and consideration.

The results of the war with Russia had a profound influence upon the fortunes of Christianity. All the opposition that existed in the army and navy and civil life

up to the beginning of that war, entirely disappeared before the conclusion of the conflict, and this for a variety of reasons. First, the universal sympathy of the Christians of Great Britain and America with Japan in her struggle. The missionary bodies in the Far East were unanimously with Japan and strongly supported her in the conflict; also the public opinion in favor of Japan, and the work of the Young Men's Christian Association for the soldiers in Manchuria and Korea. This last produced a tremendous effect. It was finally noticed by the Court, and the Emperor made a donation of $5,000 in aid of the Young Men's Christian Association Department of the army. Also, he made notable gifts to the Okayama Orphanage and to other Christian charities. Of course this had a profound influence upon the nation, being a public demonstration of the friendship of the Court for the new faith. So that now, universally in Japan, there is no opposition to Christianity; but, on the other hand, there is a new interest manifested in the study of the Christian faith, and the churches, chapels, and

schools are very well attended. There is an increasing inquiry, and converts are growing rapidly in numbers. There is, also, a vast demand for Bibles in the Japanese language, and, as many Japanese read English, a large number of English Bibles are sold. All Christian literature that is worthy, books that are well written and interpret Christianity, have a good sale; and, especially, the Buddhist leaders and teachers give a great deal of attention to the study of Christian books in the Japanese and other languages. It is no exaggeration to say that Japan, in relation to Christianity, is in a very receptive mood; and, indeed, in a very profound sense, Japan has become Christian. We mean by this, that the essential teachings of Christ and His character appeal directly, powerfully, and irresistibly to the Japanese conscience and heart. There are many reasons for this. Christianity brings new and creative ideals, higher ethical and spiritual standards, and her new and quickening hopes fit the conditions of the new life of this land. To Japan, all alive and growing, the spirit of progress everywhere dominant, the positive, aggres-

sive, and creative faith of Christianity is very congenial, and meets her needs in an extraordinary way. Therefore it is not an exaggeration to say that Japan is rapidly accepting the Christian faith. In so far as the open confession of Christ and the number of baptisms is concerned, the growth in numbers is not so extraordinary, though it is a very healthful growth; but Christian ideas and standards have spread extensively throughout the Empire, and in a significant sense they inspire and dominate the new life of the nation.

The Roman Catholic Church in Japan numbers about 60,000 members. The Catholic converts are largely from the masses of the people, and, indeed, from many of the humbler classes. In the way of education, the Catholic Church of Japan is not doing nearly as much as the Protestant Churches, especially for advanced education. The missionaries have created many orphanages and schools for poor children, and through their Sisterhoods labor efficiently for the incurable and sick—a service of mercy; and they carry on, indeed, a far-reaching and beautiful work. But

the Roman Church for years past has not made much headway in Japan, in spite of much zealous and faithful labor.

Remarkable, indeed phenomenal, in Japan is the Greek Catholic Church. In 1865, Priest Nicolai came to Japan as a chaplain to the Russian Legation. Not expecting to become a missionary, he took up the study of the Japanese language and literature, and after acquiring these, began to teach Christianity to the Japanese in connection with the Legation. So when the country was opened to Christianity, he was able at once to propagate the faith, and succeeded in creating a following, or a Church, with about 30,000 members scattered over the Empire of Japan. It was nearly all the work of this one man. He has been about forty years in this ministry, is still very vigorous, and presides over this large body of believers, trains the teachers, and administers the affairs of the Church. During the war he remained shut up in the Cathedral House in the City of Tokyo, where he continued his work in a private way—the translation of the Bible and the preparation of literature for his people—

but, of course, did not appear in the sanctuary and conduct mass. The Greek Catholics of Japan are in some respects more progressive than the Roman Catholics, as they have helped in the circulation of the Bible very extensively, and also of general Christian literature. What the fate, however, of this Church will be, is a question. Many think that after the death of the great bishop his following will discontinue their organization and largely go into the Protestant Churches.

The total of the Christian communities in Japan is quite large, when we remember that it is only the work of the last thirty-five years; and the future of Christianity in Japan promises to be a very interesting one. There is no question that the nation as such will accept the Christian faith. There will be no war between Christianity and Buddhism. This is foreign to the spirit of the people. They believe that religion is good and sacred, and that they should live in harmony with each other; that conflicts are unnecessary and in a sense disgraceful; and so far as Christianity and Buddhism is concerned they would say, "Let the fittest survive." That Christianity

will achieve greater and greater conquests among the people, and, at a period not far distant, become the dominant religion of the Empire, is beyond doubt. This which the vision of Faith discerns, is also written in the "signs of the times."

CHAPTER VI.

The Methodist Episcopal Church in Japan.

The General Missionary Committee at its session in New York, November, 1872, authorized the opening of a mission in Japan. The Rev. R. S. Maclay, Superintendent of the Foochow Mission, was the first man appointed, and he was made superintendent. The Rev. J. C. Davison, of the Newark Conference, and the Rev. Julius Soper, of the Baltimore Conference, both graduates of Drew Seminary, were next chosen. In March, 1873, the Rev. M. C. Harris, of Pittsburg Conference, was appointed. Dr. Maclay and family arrived in Yokohama June 11, 1873, in company with Dr. and Mrs. Newman, who greatly aided in maturing plans for the new mission. On July 9th, Bishop W. L. Harris, accompanied by Rev. Dr. Waugh and W. A. Spencer, landed in Yokohama.

On August 8th the mission was formally organized by Bishop Harris at No. 60 Bluff, Yokohama, the rented home of Dr. Maclay. There were present Dr. Maclay, Revs. Davison, Soper, Correll, and their wives, also Drs. Newman, Waugh, Spencer, and Houghton, of the Methodist Episcopal Church; the Rev. George Cochran and Dr. McDonald (M. D.), of the Canada Methodist Mission in Japan.

Bishop Harris presided; Rev. J. C. Davison was chosen secretary. The Mission met the next day, observed the Holy Communion, and the Bishop made the following appointments: Yokohama, R. S. Maclay, superintendent, and I. H. Correll, assistant; Tokyo, Julius Soper; Nagasaki, J. C. Davison; Hakodate, M. C. Harris. After closing words by the Bishop, and congratulatory addresses by the visitors, the first meeting of the Mission adjourned.

The centers chosen by the Mission at this first meeting were the result of much investigation and consideration. Yokohama was the commercial city of the Empire, and here it was deemed wise that the superintendent and treasurer should reside. Tokyo,

being the largest city of the Empire, as well as the capital, and better prepared to receive Christianity than any other center, was the second place selected. The intention was to occupy Kobe and Osaka, but our brethren of the American Board had already entered this field, and they suggested that we take instead Kiushiu, agreeing to leave South and North Japan to other Missions. This agreement was observed faithfully by them until the growth of their Churches and the wishes of the native Christians influenced them to abandon the compact. Hakodate was the chief and only open port north of Tokyo, and, as at that time there were no Protestant Missions north of the capital, this city was chosen. The expectation was that the Board would send heavy reinforcements at once. In this, however, some disappointment followed. The first reinforcements that came arrived in 1878, being the Rev. W. C. Davisson and wife. No blame should be placed upon the Board of Missions; for the financial depression was so great that for years it was difficult to maintain the *status quo* of the Missions abroad. The points selected were

strategic centers, and the wisdom of the plan then adopted has been demonstrated.

From the above centers the Churches have developed in all directions in a normal way, until the whole Empire, from north to south on the eastern side, is interlaced with our Methodist Missions and schools.

The Methodist Episcopal Church, South, planted their Mission in the cities of Kobe, Osaka, Kyoto, Hiroshima, and on the Inland Sea. Now the "Methodist Church of Japan" extends from the Hokkaido in the north to the Loo Choo Islands of the south —more than 2,500 miles—one unbroken chain of Churches.

The stations were all occupied during the first year. The missionaries gave themselves to the study of the language with perfect abandon, it being their supreme desire to get hold of the only instrument for the gospelizing of the nation. The time chosen for this great mission to Japan was auspicious. In the year 1872 the old edicts had been removed. For two hundred years the Christian religion had been sternly forbidden. The million of Catholic believers which had been gathered at the opening of

the seventeenth century had been annihilated, and the persecution had continued until the year 1872 without pause. The missionaries who had resided in Japan since 1859 were unable to proceed with public work. Our Mission came not too early nor too late. Hence there was no weary night of waiting.

The first annual meeting held in the home of Dr. Maclay in Yokohama was most optimistic. The reports from each field, though brief, were all in the superlative degree. True, no baptisms had occurred, but Bible classes had been formed, and many inquirers were enrolled. In Hakodate large and beautifully situated premises had been secured and a residence erected. In Tokyo two fine lots had been purchased. In Nagasaki an eligible residence was bought and occupied in September of 1873. The next year property was purchased in Yokohama.

First Fruits.

The rite of baptism first took place in Yokohama, October 4, 1874. Rev. I. H. Correll there baptized a man and his wife. In Tokyo, January 5, 1875, Rev. Julius

Soper baptized Mr. and Mrs. Sen Tsuda, now the oldest living converts in the Methodist Church. In the same year baptisms occurred in Hakodate and Nagasaki.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

The year 1874 was memorable as marking the arrival of Miss Dora Schoonmaker, the first missionary of the Woman's Foreign Missionary Society. Two weeks afterward she opened a day school in Tokyo. This beginning was soon followed by the erection of a boarding school in the Foreign Concession of the city, which was the pioneer school for girls and young women in our Church, and was destined soon to be followed by others. Kwassui ("Living Waters"), of Nagasaki, is next in order, being opened by Misses Russell and Gheer in 1878. The Caroline Wright Seminary, in Hakodate, comes next, opened by Miss Hampton in 1881. The Seiryu, in Nagoya, and the Hirosaki branch of the Hakodate School, were also established in 1884; the Industrial School at Sendai followed the Harrison Industrial School in Tokyo, opened in 1890. The school

for girls in Fukuoka, Island of Kiushiu, was started in 1885; also the well-known School for Bible Women in Yokohama. If to these, day schools of various kinds be added, the grand result in figures is 25 schools and 2,989 pupils, 34 or more missionaries, and about 200 native teachers. It is safe to say that to-day in Japan six thousand women are Christians through the schools of the society and their activities. The grades and various objects of these schools, as well as the large attendance, are matters of interest, from the kindergarten, primary, and middle school to college grade; and as to variety, kindergarten, industrial, Bible-training, literary, and scientific schools, as well as an institution for the blind; all the most successfully conducted; and they are the vital centers of evangelistic work, of which space forbids report.

The society entered Japan at the hour of the emancipation of woman. Several young girls had been sent to America by the government for study. The Empress had become the patroness of the Normal School for young women. The Educational De-

partment was maturing plans for the training of girls for the new era of Meiji. Misses Schoonmaker and Whiting in Tokyo, Misses Russell and Gheer in Nagasaki, and Miss Hampton and her coadjutors in Hakodate, took account of the crisis, its opportunities and needs, and organized the three pioneer schools to meet the demands of the hour. The society sustained them, royally proud that such an opening had come to the women of Japan. Relatively, the women of this land were far above their sisters of the Orient in the freedom of the home and society; they had behind them also an ancient record of intellectual vigor and literary achievement. With the inspiration of the new opportunities, there has come to them a modern Renaissance, both spiritual and mental, which bids fair to vivify their comrades in other Eastern lands. That the representatives of the Woman's Foreign Missionary Society have acted well their part in this awakening, is cause for profound thanksgiving, and motive for more far-reaching endeavor.

Organization of the Annual Conference.

The Mission was launched into existence in 1873, and in ten years such had been the prosperity enjoyed that by the year 1884 the Mission was able to organize into an Annual Conference. The General Conference had granted the enabling act at its session in May, 1884, and, in accordance with this provision, Bishop I. W. Wiley called the Mission together in Tokyo, August 18th, and created the Japan Annual Conference. After devotional exercises in Japanese and English, and an appropriate address, he transferred the following men to the new Conference: Elders—R. S. Maclay; E. Aibara; S. Kurimura; B. Onuki, from the Baltimore Conference; J. C. Davison; K. Asuga; T. Kikuchi, Newark; M. C. Harris, Pittsburg; I. H. Correll; James Blackledge and C. W. Green, Philadelphia; Charles Bishop, North Indiana; C. S. Long, Holston; and L. W. Squier, North Ohio.

Deacons as follows: M. S. Vail, T. Kawamura, S. Matsumoto, K. Kosoka. Pro-

bationers: W. C. Kitchin, D. S. Spencer, J. O. Spencer, C. Nakayama, Y. Takahara, T. Yamada, H. Hirata, H. Yamaka, T. Doi, K. Kamijo, K. Nakada, G. Yamada, Y. Honda, and S. Hiranuma.

J. C. Davison and E. Aibara were chosen secretaries. The minutes were kept in both languages from this Conference until the final meeting of the Conference in May, 1907, at Tokyo (Aoyama). W. C. Kitchin, D. S. Spencer, and C. Nakayama were admitted into full connection. K. Kosoka, Y. Honda, and S. Matsumoto were ordained elders. The ladies of the Woman's Foreign Missionary Society were present at the meeting. Their names are as follows: Miss E. Russell, Jennie M. Gheer, Gertrude Everding, Gertrude Howe, Mrs. Carrie Van Petten, Miss E. J. Benton, M. A. Spencer, A. P. Atkinson, R. J. Watson, F. N. Hamisfar, E. J. Hewett, and M. S. Hampton.

These ladies, uniting with the wives of the missionaries, at this session organized the Woman's Conference, Mrs. R. S. Maclay being chosen president. This organization has met annually since that date

at the same time and place as the Annual Conference.

The Church in ten years had made good progress, as the statistics given at this session show. Members and probationers, 1,148; Sunday-school pupils, 1,203.

This first meeting of the Annual Conference was rendered memorable by the action it took regarding Korea. Reverend Dr. Maclay had the previous year, by request of the Board of Missions, visited Korea to ascertain if the time were propitious for the opening of a mission to that country. His report was favorable, and created deep interest. The action of the Conference was in substance as follows: That we recommend to the General Committee the opening of a Mission at once, to be administered separately from the Japan Conference, and that two men be sent there in the spring of 1885. This request was acted upon by the Board, and the Rev. N. P. Appenzeller, B. D., and Rev. Wm. B. Scranton, M. D., arrived in March of 1885 en route to this new field.

Silver Anniversary.

In June, 1898, the Silver Anniversary of the founding of the Mission took place in the new church at Yokohama on Horai-machi. Bishop Earl Cranston presided. The General Conference had granted permission to organize the work in the Island of Kiushiu into the South Japan Mission. The Conference, after a warm discussion, voted in favor of the immediate creation of the new Mission. Bishop Cranston assented and effected the organization.

Into this Conference the following missionaries were tranferred: J. C. Davison, E. L. Fulkerson, H. B. Johnson, M. S. Vail; also Pastors K. Kawsé, K. Kosaka, S. Matsukuma, S. Matsumoto, C. Nagano, C. Nakayama, T. Otaké, M. Sasamori, and Y. Tsuda, with four probationers.

The development of the Methodist Episcopal Church during this first twenty-five years was very satisfactory. The statistics in part, as presented at this session, were as follows: Members and probationers, 5,177; Japanese ministers, Conference probationers, and local preachers, 105. Dr. Julius Soper preached

the annual sermon. Full reports of the various departments for the period were presented. Inspiring anniversaries were held. The fruits of the first Quarter Centennial were much larger than was expected at the founding of the Mission. Native and foreign toilers faced the new period with radiant hopes begotten by the prosperous period just ended, the generally friendly attitude of the nation to Christianity, and the growing spirit of progress in civilization throughout the Empire.

Education.

It was recognized at the founding of the Mission that the cause of education must receive immediate attention. The youth of the nation were literally mad for Western science and languages.

Our first duty was the mastery of the language and acquaintance with the country itself. This was the serious business in hand. Nevertheless, students at every point gathered around the missionary and asked to be taught. Perforce most of them yielded and opened small schools. The first to devote himself entirely to

educational work was the Rev. John Ing, a transfer from the Kiukiang Mission, China. He was employed as instructor of the English language and science in the Too Gijiku, Hirosaki, and began his work January, 1875. This was a private school, founded by the Daimio, Lord Tsugaru, for the sake of his former retainers. Here were gathered about four hundred ambitious youth ready for the new ideas. The four years devoted to this school produced most astounding results. Scores of the pupils were converted, and in due time a Church was formed. This Church has given to Methodism in Japan, all told, about seventy preachers, teachers, Bible women, and evangelists. In addition, many have entered various departments and have won national renown. Foremost of these we are proud to name Reverend Bishop Yoitsu Honda. He is the first Japanese to be elevated to the office of Bishop in the Christian Church.

The rich fruits gathered in Hirosaki greatly stimulated the Mission to establish Christian schools. The Woman's Foreign Missionary Society was first in this field;

for in 1875 it opened a boarding school for girls.

The Mission in 1876 forwarded a petition to the Board recommending the establishment of a training school at Yokohama. The Board, however, was unable to comply at once, owing to the financial crisis. This caused a delay, but happily, in 1879, news was received that the Rev. Dr. Goucher was ready to give $10,000 for permanent investment to promote some form of Christian work. This was heartening news. The Mission agreed that it should be applied to education.

The seminary had been opened a year before in the new building, and the interest on this money was applied to scholarships and library. The school opened with twenty pupils.

In the year 1878 an English language school was opened in Tokyo by Dr. Soper. After a few years it was determined to close the school in Yokohama and unite with the Eiwa Gakko in Tokyo. This was carried out in 1882. Prof. M. S. Vail became the principal. A fine site, consisting of twenty-five acres, was purchased for the

schools (now united) in the suburbs of Tokyo. The name was finally changed to Aoyama Gakuin. The Silver Anniversary of this school was celebrated in May, 1907, under very happy auspices. The founder, Dr. John Goucher, was present and delivered an address. He was greeted by hundreds of students and friends. A banquet under the auspices of the Alumnæ was held, at which many distinguished Japanese and foreign guests were present. It was on this day also that the new chapel, seating 1,200, and the Goucher Hall were consecrated in the presence of a vast audience.

This institution consists of a college and academy and a theological school known as the Philander Smith Biblical Institute. Its buildings were the gift of Mrs. Smith and Mr. Thomas Blackstone. The property, including land and buildings, is estimated at one million yen, or $500,000 gold. The graduates number, all told, 440. These graduates represent the following callings: Teachers, 47; pastors, 45; business men, 80; government officials, 27; army and navy officers, 9; professions, 16; students in Japan and America, 110; balance, unknown.

The institution occupies a leading place among Christian schools. It has been resolved to raise it to the rank of a university in the near future. An endowment of a half million dollars is an immediate need. For some years past this school has enjoyed special recognition by the Board of Education, and its graduates have received special favors on account of its splendid work.

Chinzei Gakuin.

This school, located in Nagasaki, was for several years known as the "Cobleigh Seminary." The Rev. Dr. Long gives the history of the origin as follows: I received a gift of $2.00 on my departure for Japan from the widow of Dr. Cobleigh. I resolved to make this the seed of a fund for a school. Appeals were made, and $1,200 secured from all sources. With this a building was erected on the present fine site of Chinzei. In subsequent years the name was changed to Chinzei. The school is in a flourishing condition. It has a higher academic course. It occupies a first rank among Christian schools for young men in South Japan. It has been very pros-

perous and has educated a small army of young men, some of whom have attained distinction in various callings.

Thus the Methodist Episcopal Church, though somewhat late in entering the field, has held a leading position in Christian education for years. The wisdom of this policy in Japan is beyond question. The newly formed Methodist Church will, no doubt, continue to develop the schools already established. These schools for the youth of both sexes should be liberally endowed and made the very best in the Empire.

Publishing House.

At the meeting of the Mission in 1886, it was voted to start a Publishing House, to be located on the "Ginza."

The Conference, at its session in 1886, requested the president to appoint a Publishing Agent to superintend, under the direction of the Mission, the general publishing work. The Rev. I. H. Correll was appointed, and at the next session of the Conference reported that 4,480,632 pages had been printed during the year. "Evidences

of Revelation," Whedon's "Commentary on Matthew," and Miley's "Theology," were being put through the press. This was a promising beginning, and a prophecy of the success to be achieved in the following years. The house was without capital, and but for the grants made by the Tract and Sunday-school Union Societies, the work could not have been done.

The following named missionaries acted as agents and publishers from 1885 to 1899, the year of the arrival of Mr. J. L. Cowen: L. W. Squier, I. H. Correll, H. W. Schwartz, J. O. Spencer, C. Bishop, J. W. Wadman, and J. G. Cleveland. Mr. Cowen, in addition to the treasurership of the Mission, was made the agent of the Publishing House. A new press building was constructed at Aoyama, and occupied in 1900. The factory work was conducted in this building until the year 1906, when it was removed to the present premises at Ginza. The value of the property in 1905, aside from the stock of books, did not exceed Yen 9,000, whereas its present value is not less than Yen 100,000, or $50,000 gold. The total assets are Yen 193,155, or $96,577.50 gold.

With a gift of $2,000 from the Missionary Society, and the sale of lots in Tokyo, the fine property in the heart of the business center of the city was secured. New buildings were erected for the printing and sales departments, so that it is now the most attractive business house in this famous business section.

The sales department in the new premises is roomy, convenient, and entirely modern, so that books can be displayed most advantageously. The increase of sales as a result will appear from the following figures: Sales in 1905, Yen 40,265; in 1906, Yen 50,625; in 1907, Yen 59,817. The total sales of English literature from the year 1891 to 1907 were Yen 313,624.68, or gold $156,812.34. Sales of Japanese literature in the same time were Yen 62,333.65, making a total of Yen 375,958.33.

The demand for books in the English tongue grows rapidly from year to year. Mr. Cowen is *facile princeps* in the English and American book trade in the Far East. He has placed before Japanese students of English the standard works on Christianity produced in Great Britain and America, and

by so doing has contributed materially to the diffusion of Christianity throughout the Empire, and furnished the Christians with the best thought of the Christian world. In addition, high-toned English literature of a general character is supplied to a growing army of Japanese readers. The sales of the best Japanese books, especially Christian, are growing also. The finely equipped printing department is turning out good work in the English, Japanese, and Korean tongues.

Our Publishing House is entering upon a new epoch of expansion. The return of peace and the rapid diffusion of Christianity will create in the near future enormous demands for literature. Our House printed the Union Hymnal of the Japanese Churches, and already 300,000 copies have been sold. The demand for this book is national. It is widely circulated among families who are not Christian. Mr. Cowen for seven years has toiled unceasingly to develop this business, and he now has his reward in the fine property and the large business which the House is doing. In the Western Methodist Book Concern, Cincin-

nati, he had years of training in the book business, an invaluable asset which he has loyally used in this great undertaking. Associated with him in obtaining the property and creating the new printing plant and building up the House, is the Rev. D. S. Spencer. During two years in the United States he traveled and lectured, and succeeded in raising $25,000 for the printing department. Thousands of laymen were made acquainted with the Publishing House, its needs and opportunities. These men have wrought nobly and are duly rewarded with success. Dr. Soper and Rev. Charles Bishop and others have also done much for the enterprise.

The future of this House takes on new interest from the union of Methodism. It is hoped that the Canada Methodist Church and the Methodist Episcopal Church, South, will unite in the Publishing House, furnish additional capital, and make the Book Concern of Japan worthy to rank with the great sister establishments in America, Great Britain, and Canada.

CHAPTER VII.

The Methodist Church of Japan.

On the 22d of May, 1907, there convened at Aoyama, Tokyo, the first General Conference of the "Methodist Church of Japan." The delegates, numbering sixty-four, represented the Methodist Episcopal, the Methodist Episcopal, South, and the Canada Methodist, the three bodies which had already agreed to unite and form a National Japanese Church.

There were present six commissioners from the above named denominations, who came to represent the American bodies and assist in the organization of the new Church. Already the Joint Commission, composed of fifteen members, which had been appointed by their respective General Conferences on the subject of the Union of Methodism in Japan, had held several meetings and had reached an agreement as to the "Plan of Organization." However, as there were many questions which could only

be settled on the field, this Joint Commission agreed to send six of their members to Japan to meet the delegates and assist in the organization of the new Church. Bishop Earl Cranston and the Rev. A. B. Leonard, D. D., senior Missionary Secretary, represented the Methodist Episcopal Church; Bishop A. W. Wilson and Rev. J. W. Lambuth, D. D., the Methodist Episcopal Church, South; and General Superintendent A. Carman, D. D., and Rev. Alexander Sutherland, D. D., the Methodist Church in Canada.

The commissioners presided in turn over the Conference until the organization was effected by the adoption of the Discipline and the election of the Rev. Yoitsu Honda the first Bishop.

The Conference adjourned on the 7th day of June, amid profound thankfulness. The sessions had been marked by unity of spirit and devotion to the cause of Christ. The work of the commissioners was accepted gratefully and without request for material modifications. The relations of these distinguished men from the home Churches with the missionaries and all the Japanese

delegates were very cordial and confidential. The business of the Conference was conducted with wisdom, zeal, and without friction.

"The Methodist Church of Japan" begins its existence with a splendid body of ministers and laymen, who have been well trained in the doctrine, Discipline, and usages of world-Methodism. The membership is thirteen thousand, and the ordained ministers about one hundred, with fifty unordained. The organized Churches number one hundred and thiry—all of them either wholly or partly self-supporting. There are eighty-six church buildings, and land valued at Yen 210,000. There are 247 Sunday-schools, with 18,000 pupils. There are three colleges and high schools, with 1,200 students. For girls there are thirteen boarding schools, with 1,800 pupils; thirty-two day schools, with 2,713 pupils; also two schools for Bible women. There are in addition two theological seminaries; making a total of fifty-four schools, with about 6,000 pupils.

If to the above there be added the membership of the Protestant Methodist, United

Brethren, and Evangelical Association, the total will be about 16,000. It is hoped that in due time these Churches will unite with the "New Church." In that event the Methodist communicants will equal in numbers the Presbyterian and Congregational, the largest denominations in the Empire. The total force of missionaries, men and women, is 164. This number should not be reduced, but reinforced as the growing Church may demand. The development of the native ministers is of first importance. A well-equipped native missionary is the equal of the foreign, and in many relations his superior. The mission of the missionaries to the *masses* in Japan is a limited one. The training of all sorts of workers is the great work of the American missionary.

The growing Church here will open her doors to the man or woman who has the gifts and culture required for this kind of work.

Leaders of the New Methodism.

Among the leaders of the new Methodism, Bishop Yoitsu Honda is *facile princeps*. By birth and training a samurai of

the samurai, he was disciplined under the rigorous régime of Bushido, and grew up inured to sacrifice, a stranger to "softness and indulgence." In his young manhood he found Christ, and made a voluntary surrender, and since then has led the life of a noble Christian knight. Most of his life has been devoted to the training of young men. For many years he was the principal of the Yōo-Gijiku, in Hirosaki, an academy founded by Lord Tsugaru, and during the past seventeen years the beloved president of Aoyama College, Tokyo. Many of his pupils have attained distinction, and all of them esteem him as a great and good man. Bishop Honda is a powerful evangelical preacher. One volume of his sermons has been published. He was the leader of the citizens in his native province, and they entreated him to be their first representative in Parliament; but he turned from these opportunities for distinguished service for his country in the realm of politics to the quiet service of a Christian preacher. He is personally acquainted with most of the great men of the nation, by whom he is much respected for his ability and character.

During the last war he was often consulted by the government, and was intrusted with delicate and important missions. He is yet in the vigor of middle life, and may live and work for fifteen years. As before stated, he enjoys the distinction of being the first Christian of his nation to be elevated to the Episcopacy. By his people he is recognized as a "born bishop." His relations with many Christian world organizations and movements have made him acquainted with the leaders of the Christian Church. By nature, training, and opportunity he is admirably fitted to lead the new Church to great achievements.

Dr. Y. Hiraiwa, D. D., was by birth, also, a samurai of high rank. His training was that of the samurai. In his young manhood he met the Rev. George Cochran, of the Canada Methodist Church, through whose efforts he found Christ, to whom he surrendered his life. At once he became a knight of the cross, and for thirty years has preached the Gospel with thrilling power and success. For many years past he has been chosen president of their Conference. In point of age he is near Bishop

Honda. In the General Conference he took a leading part, and won golden opinions from his brethren. He is in vigorous health and loves hard work. He is also a very able administrator. His appointment to the headship of the Committee on Evangelization is very appropriate. He will organize and execute a great forward movement. He received the Doctorate from Victoria University.

The Rev. K. Usaki was the Japanese secretary of the General Conference, and now the editor of the "Gokyo," the organ of the new Church. He is a well-equipped man, massive in body and brain, well educated, scholarly—a very able preacher—positive in belief, and evangelical. He is much younger than Bishop Honda, and has before him a great future. His development came through the Methodist Episcopal Church, South.

Rev. I. Ogata, D. D., an alumnus of DePauw University, the presiding elder of the Tokyo District, is one of the strong, safe, spiritual leaders. He received five votes for bishop.

Rev. M. Takagi, D. D., one of the

younger men of the Canada Church, is a brilliant writer, able preacher, and popular teacher. He is now one of the professors in the theological school. His Doctorate came from the McGill University.

Prominent among the laymen is the Hon. Sen Tsuda. In age and membership in the Methodist Episcopal Church he ranks first. The first convert of our mission in Tokyo, he was a delegate to the late General Conference here, in which he took a prominent part. He is the pioneer of the new scientific agriculture of Japan, opened the first school for agriculture, and published the first Agricultural Magazine, a periodical still in circulation. He was a commissioner to the World's Fair in Vienna, and also represented the government in an important mission at Chicago World's Fair. His youngest daughter was one of the famous number of girls sent to America to be educated in 1870. She is now one of the great women of the nation. After the organization of the new Church had been effected, he arose and expressed his gratitude as follows: "The people of Japan asked the Emperor for a constitution and Parliament.

His majesty granted our prayer, and th
conferred great happiness upon the Empi
The three Methodist Churches of Jap
joined in asking the mother Churches
Canada and America for union and in
pendence and a Constitution. Our pray
have been graciously answered. We a
thankful, and have no doubt that the n
Church will be greatly prospered."

The Hon. Taro Ando is a layman.
was converted while Consul General
Hawaii in 1888. He, also, is a samurai
high rank. His father was physician to
Lord of Shima. He was in the suite
Prince Iwakura in his mission to Amer
and Europe. For many years he was C
sul at Hongkong, and has filled many i
portant offices in the government. Ab
ten years ago he retired, and has since b
in business, but is principally devoted to
spread of Christian temperance. He is
president of the National Temperance A
sociation, edits a temperance magaz
which has a large circulation, and is a
a powerful lay-preacher. The story of
conversion is circulated as a tract, and h
been the means of converting ma

Though a delegate to the General Conference, he could not take part on account of illness.

The Hon. S. Ebara, M. P., was one of the early converts to Christianity, and joined the Canada Methodist Church. For many years he was a military officer, but is known as an educator, and considers this his life-work. He is the director of a Middle School in Tokyo, and a member of the Higher Educational Council; is a member of Parliament and a leader of the Constitutional Party, now in power, and only lacked six votes of being chosen speaker of the present House. Since the first opening of Parliament in the country he has been a member of that body. He is president of the Tokyo Young Men's Christian Association, and a gentleman of great purity and weight of character. He is an active worker in the Church, and a superior and impressive preacher.

The Hon. Sho Nemoto, M. P., sat as a lay delegate in the General Conference. He was educated in the schools of San Francisco, and is a graduate of the University of Vermont. For ten years past he has rep-

resented Mito Province in Parliament, and is the author of several measures for temperance and social reform. As a worker in the Church he is very effective, a man of growing influence in the nation, and a stalwart Christian.

Shosuke Sato, Ph. D., of Sapporo, Japan. He is one of the first graduates of the Sapporo Agricultural College, and for a long time its president. He is now president of the university lately created. Dr. Sato was converted when a student, and has been a stanch Christian since that time. He is the most distinguished citizen of Hokkaido, an educator of great reputation.

Rev. M. Sasamori, Ph. D., is the president of Chinzei Gakuin, our college and academy located at Nagasaki. He is an alumnus of DePauw University, and since his return to Japan has been connected with this great school in the South. He has been prominent in Young Men's Christian Association work, having represented the Japanese Young Men's Christian Association at one of its world-gatherings. At the next session of the General Conference he will represent the Methodist Church of Japan as a fraternal delegate.

In the Methodist Episcopal Church, South, I must make special mention of President Yoshioka, who is the head of the Kansei College, Academy, and Theological School. He is a man of solid worth and learning, worthy to be a pillar in the new Church. This mission entered Japan much later than the other two Churches, and has not had sufficient time in which to mature her men; hence her success is the more noteworthy. In addition to the Rev. K. Usaki, I would name Rev. T. Kugimiya, pastor of Hiroshima Church (South); Hori, pastor of Kobe Church, and Capt. I. Nishkawa, a layman, among the many promising workers who will surely come to the place of leadership in the new organization. Time would fail me to tell of the many lay and clerical leaders in the three uniting Churches who will surely be heard from and are worthy to be named in the annals of Christ's kingdom. Thank God for the rank and file and leadership of this youngest Methodist Church, and the promise they give for its future!

CHAPTER VIII.

The Christian Outlook.

In the year 1859 missionaries made their advent into Japan. In the year 1872 the edicts against Christianity were removed, and the ten thousand old Catholics—descendants of the 16th century Christians—whose faith had survived through all succeeding generations, were released. This year marks the real opening of Japan to Christianity. The first Church was formed the same year. It is indeed a far cry from the Japan of 1872 to the present hour. Then the Empire was a unit in its hatred of the very name of Christianity. It was the "corrupt sect," the arch-enemy of Japan, which, once admitted, would threaten the very existence of the country and destroy society.

The attitude of the government and people at this time is well known. Christianity is recognized in the Constitution and

the laws of the Empire. There is no discrimination against the faith or its followers. All Christian schools which choose to ask for government recognition may obtain this favor by conforming to rules which do not hinder the freedom of the schools in matters of religion, while it confers great advantages. The position, then, of missionaries and native Churches is almost an ideal one in point of privilege, protection, and opportunity. The Christians of the Empire have no grievances, and they are satisfied with their treatment under the laws. This statement implies the astounding changes which have taken place in the past generation. Christianity has found a congenial, permanent home in the nation.

The leading Protestant bodies, such as the Congregational, Presbyterian, Protestant Episcopal, and Methodist Episcopal, have become national Churches, ecclesiastically independent and largely self-supporting, and of course self-governing. The position of these Churches in the Empire is relatively a commanding one. Christian laymen are filling many positions of importance in civil and military

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life. Many of the leading journalists are Christian. In the new business world also Christians are prominent in situations where their integrity and ability are potential.

The leaders in the Churches are, many of them, of world-wide fame. Not a few have been educated in European and American universities. The majority, perhaps, of the ministers are of the "samurai" rank; though there are no class privileges in the nation. Knighthood rules in Japan, the leaders largely coming from this source.

The actual number of Christians, Protestant and Catholic, falls short of 200,000, yet the nominal Catholics are reckoned at from one to two millions. This is a remarkable showing for thirty-five years of propagandism. The creation of these great and influential Churches in so short a time seems almost incredible. The influence of Christianity upon society is very marked. The Sabbath is and has been a national holiday and institution since 1876. All government offices are closed, also the schools and leading mercantile houses. Recognition of its sacred character is, of course, confined

to Christian believers. At Christmas time there is recognition of this international festival. All Japan rejoices. The Christmas exercises create great interest and joy in the families. It is a time when many decide to be Christians. The wide diffusion of Christian ideas, influences, and standards are manifest in its new literature, the new music, the new ethical standards, and legislation for social betterment. In the world of education, also, Christian music has captured the nation. Pianos and organs, violins, etc., are extensively manufactured and sold to families. Christian music and hymns have a circulation far beyond the Church lines. Hymn-books are, in fact, more extensively sold than Bibles. Many families, Buddhist and Shinto, use the hymns in their homes. The Bible has had wide diffusion, and continues to grow in popularity. Not only the people read it, but the army of Buddhist and Shinto priests read it, and, in the same connection, Christian books in Japanese and English. Their sermons and writings are thus enriched and modified by Christian ideas.

The Buddhists have prepared a Bible

corresponding in size, arrangement, and appearance to the New Testament. Buddhism in its methods of work copies literally the Christian appliances, and, at the same time, appropriates Christian teaching. Indeed, the new Buddhism of Japan is half-Christian. A volume of popular sermons recently preached in Tokyo by a priest of the Shinshu sect, and translated into English, is almost Christian save for its terminology. The old Buddhism has really passed away. The same may be said of Confucianism. The granting to Christianity of full privileges and perfect freedom of action accounts for the rapid diffusion of the Gospel. The inherent fullness of Christianity, its original, life-giving and illuminating message, meeting a society awakened to a love of truth and progress and having a great hospitality for new and vital truth, may also explain the place of power of Christianity in the nation. Buddhism, at first indifferent to the presence of Christian missions and missionaries, then awakening to the fact that the long-excluded and despised faith had re-entered the country and was *making* inroads, became fiercely antagonistic.

Books were written appealing to the lowest hatred. Priests and hired speakers went through the land warning the faithful. This antagonism continued for years, but has, within five years, passed away. Now the attitude of Buddhism is distinctly friendly. At the opening of the Russo-Japanese war Buddhists asked Christians to unite in a great meeting to define the issues of the war. The meeting was called and largely attended by Christian, Buddhist, and Shinto representatives. The sentiments expressed were most friendly, and were crystallized in a series of resolutions defining the issues involved in the war to be not antagonism of race or creed, but the peace of the Far East and the integrity of Japan, Korea, and China. Following the close of the war and the return of the soldiers, another great meeting was held, composed of leading men of the three religions, and was most harmonious and beneficial in its results. Again during the session of the World's Student Christian Federation in Tokyo, in April of 1907, the great national gathering of Buddhists convened at the same time, sent a deputation to the students'

meeting to convey to them warm greetings and wishes for the success of their undertakings. To this an equally cordial response was made by the convention.

For years past not only have attacks on Christianity ceased, but Christianity as the Great World Religion, professed by her allies, is welcomed as a boon to the nation, and wide room is made for this World Religion.

Professor Anezaki, who fills the chair of Philosophy of Religion in the Imperial University, asked a great Christian scholar to deliver a series of lectures on Christianity to his students. This request has been complied with. Another reason why the Gospel is now welcomed is this: During the great Russo-Japanese conflict, the religious nature of the people was deeply moved. Also missionaries in Japan became one with the nation in this struggle, and through the army department of the Young Men's Christian Association, and by countless acts of kindness to sick and wounded soldiers, deeply impressed the people and government. Christianity is here to re-

spond to the newly-awakened need for vital religion.

The old class of philosophers, the Confucian Moralists and Agnostics, who were accustomed to laugh at religion as suitable for the ignorant, but not worth while for men of education, have been relegated, for the most part, to the past.

The new attitude of the educated leaders is one of respect for religion; yes, more, a conviction that it is vital to the well-being of society.

The new Christian literature now issuing from the press is not polemical, nor even apologetic, but positive, evangelistic, didactic, and practical. The people want sympathy, inspiration, and truth to feed the inner life.

The sermon or book which sets forth Christ as life-giver, consoler, redeemer, purifier, meets the situation, and is read or listened to with delight.

Will Japan be Christian? This seems to be almost a superfluous question. She has already become Christian to a great extent, as sketched above, though only a moiety

of the population have been baptized into the name of Christ. It is apparently a question of time and effort. It may be hastened or delayed.

The importance of the immediate evangelization of the nation will be recognized by all Christians. Her position as the leader of Asia in the new program of progress upon which these old nations have entered emphasizes this. If Japan be left unevangelized, this will greatly retard progress in China, Korea, and Southern Asia. A mighty effort is now being made to revive Buddhism and make it the chief religion of the awakened East.

The missionaries now in Japan should remain. The force here ought not to be reduced in the least. The native pastors and teachers must be developed and multiplied, but as "teacher of teachers," foreign missionaries are helpers in the Gospel still sorely needed. The native force can not begin to meet the situation. Their labors must be supplemented.

The Christians of America and Britain must gather around their brethren in Japan,

impart their best spiritual gifts, and push forward the gospelizing of the whole nation.

Are they welcome? Yes, in every city and village. In the great cities, in the homes and schools, and in the social life everywhere they will be welcomed, since it is known that they bring gifts of life for all the people.

The Japanese must be pastors and rulers over the Churches. This is not for the foreigner; but he is called upon to preach, bear witness, and confirm the faith of the weak and lead into the richer pastures of experience and knowledge of the Word of God.

The Churches in America and Great Britain, through their missionary societies, should continue to co-operate generously in gifts of money as well as by sending specially trained men and women. Also our gifted men, like Prof. Bowne, of Boston; Dr. Cuthbert Hall, of New York; John R. Mott, Dr. John Goucher, and many other teachers of men, should be sent to Japan from time to time, to enrich the thoughts of the young Christian communities, and through them the nation at large. A great teacher or prophet will have a more

genuine welcome to the "Sunrise Land" than a military hero or world-renowned statesman.

The outlook is "bright as the promises of God," to use the words of the great Judson. The amazing progress of one generation may well inspire the Church in Japan and abroad to win the nation entire in the next generation. It required Confucianism two hundred years to find a deep and permanent place in the life of the educated classes. Buddhism, though welcomed at first, yet required nearly four hundred years to win over the whole nation. Christianity in a hundred years will be everywhere the regnant faith, provided the Christians themselves go forward, as in the past, with love to God and enthusiasm for human salvation.